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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, APRIL 16, 1903. NUMBER 7

HIDDEN LIFE.

One Autumn day, an ugly bulb I held
And marveled at its ugliness, forsooth;
That in a thing so coarse and form uncouth,
The matchless beauty of a lily dwelled.
The power to gladden and to beautify,
The color chaste, the form so passing fair,
The nectar sweet, whose fragrance on the air
Invites the bee from far, none could descry.

Yet that its latent glories might appear,
Their alchemy of beauty to exert,
And knowing well how sure my Easter cheer,
I hid the ugly thing in common dirt.
'Tis buried thus, in earth's dark toil and strife,
The soul unfolds to rarest, fullest life.

—*LEWIS J. DUNCAN.*

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UNITY

VOLUME LI. THURSDAY, APRIL 16, 1903. NUMBER 7

After five weeks' absence on the Pacific Coast the Senior Editor is again at his desk and the laboring oar of UNITY falls again into the old hands. His editorial thanks are due to the many associates who have satisfied the demand for copy and have given the Senior at least this month's respite from the clamor of the printer's devil.

We ask the patience of the many friends who have asked for the copies of UNITY that contain reports of the Pacific Slope meetings. The larger part of the work done at these Congresses was extempore (this contributed largely to their vitality), but such papers as were procurable and Mrs. Thomas' report of the itinerary will be published in UNITY as fast as our limited space will permit, and successive copies of UNITY will be sent to special subscribers to the end of the series.

The announcement of the Tower Hill Summer School, which has been noted in the advertising pages of recent issues of UNITY, has been struck off in a leaflet, copies of which can be had on application at UNITY office. The management will appreciate any co-operation on the part of our readers to extend the notice. The summer vacation, like wealth, is coming to be regarded as a trust to be wisely administered, an opportunity for culture, rather than a dissipation. It is none too early to ask "What am I going to do with my vacation?" The first essential towards a wise answer is to remember that "vacation is not vacuity;" that idleness is not rest, and that money-spending is not "having a good time."

Miss Jane Addams thinks that the public schools of America should teach children that a foreign birth is no disgrace; that it is a shame that in a city full of public school children a Greek fruit dealer should have reason to complain that during eighteen years of business no American, man, woman or child, had ever asked him about the Acropolis. In an address before the Cook County Teachers' Association she said that she was jealous of that nature-teaching that aroused sympathy for the bird and admiration for the flower (which is well), but permitted the same children to call the Italian a "Dago" and to treat contemptuously the foreign-born. And Jane Addams, as usual, is nearly right.

In the higher ethics wealth becomes a responsibility and not an unconditioned honor or personal luxury. The man who wears his interest-bearing notes as the Indian does the scalp of his vanquished foe, on his belt, is, like the Indian, a barbarian. Only he who feels that his wealth is a solemn trust and that the very power through which he made his money was also a trust granted him for some high uses, is a civilized man. This doctrine is not the doctrine of asceticism, for wealth promptly passes beyond the limit of personal uses, even of personal indulgence and abuse of the good things of life. Cornelius Vanderbilt, as reported in an exchange, said to a friend a short time before he died:

"I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it and never had it in my hands for a moment. I dress no better than my private secretary and cannot eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspesia, cannot drink champagne, and most of my money is in the hands of others, who use it mainly for their own benefit."

A correspondent writes as follows:

In the recent meeting of the "Religious Education Association" held in the Auditorium in Chicago, not a woman appeared on the program. In the pamphlet report of the organization, not a woman's name appears among the many officers, or on any of the committees. Great interest and enthusiasm were said to have been manifested, and great results are expected to follow. In view of the fact that there are thousands of women who are teachers in the Sunday-school, and hundreds if not thousands in religious missionary work, and many women ministers, besides the untold number of mothers engaged in the religious education of the young, it seems a great oversight thus to ignore the mothers and teachers of the world. Men are fond of complimenting their mothers and wives by saying, "All the religion I have I learned at my mother's knee," or "All that I am I owe to my mother." Women will begin to have little faith in such professions if they are to be ignored in religious educational movements.

Is the rule of segregation to spread into religious as well as university education? If so, mothers will soon be out of date. But this is consistency. If the sex line is to be drawn and emphasized in our higher institutions of learning, why not all the way along? And if Nature's method of placing brothers and sisters side by side in the home is a mistake, the sooner we find it out and do what we can to counteract the evil, the better it will be in church as well as in university.

We hasten to greet the advent of John W. Chadwick's new Life of William Ellery Channing with the significant sub-title, "Minister of Religion." Two years ago we had the pleasure of noting at length Mr. Chadwick's most interesting Life of Theodore Parker. This comes as a timely companion volume. We wish that Mr. Chadwick's life might be perpetuated long enough for him to add to this series a life of Emerson and of James Martineau, so that we might have the religion of the nineteenth century as reflected in the life of its four great masters, and as told by a man with the literary skill, mental sympathy and spiritual sensitiveness of Mr. Chadwick. We give this cordial welcome to Mr. Chadwick's "Channing" before we have read it, for such a book deserves the quiet reading and careful study which we hope to

give it later on, the results of which reading and study we hope to report in due time in UNITY'S pulpit. Meanwhile, this is a book that is safe to buy, for it will gratify the eye, interest the mind and uplift the heart.

The Chicago elections score another striking triumph in independency. The City Council grows better and better under the vigorous discipline and inspiration of the Municipal Voters' League, until now the City of Chicago has a Council that is the admiration and envy of all the large cities in the country. The independent vote in Chicago is a factor to be reckoned with. It decided the mayoralty. The independent voter had strength enough to heed the maxim, "Of two evils choose the lesser." While Carter Harrison is not an ideal Mayor, he is distressingly active in partisan politics, but still he is right on the central economic problem in Chicago today, and the independent voters prefer to trust the man who owned the machine rather than the machine that had pre-empted a man. Graeme Stewart, the republican candidate, is a man Chicago would have been glad to trust taken on his own merits, but he was defeated on account of his friends. Any man that William Lorimer chooses to support is a man that the best elements in Chicago are compelled to distrust. That this distrust was well placed is evidenced by the fact that immediately following the election there was a great flurry in the stock market of the traction companies. The speculative value of prospective street car stock was seriously depressed. John M. Harlan, in many ways the ideal of the independent voter, is another victim to the theory of reform within the party. Let others study his experience and take warning.

Russia is still the perplexity—not the perplexity, but the despair of the outsider. Its complex life evades the formulas of the theorists, and its gropings toward the light, its slow but sure evolution in the direction of the humanities, are necessarily clumsy, ponderous and at times contradictory, such as characterize the movements of elephantine bodies. We partook of the exceeding joy that quickened all intelligent hearts over the recent proclamation of the Czar looking towards religious tolerance, but we are hardly surprised when, on what seems to be credible authority, we are informed that this act of toleration does not in any way affect the condition of the Jew, who must still rest under the cruel proscriptions of Christian bigotry. This toleration, if our information is correct, is only for the Christians who are outside the pale of the Russian-Greek Church. There is still work for the reformers to do in Russia, and our sympathies are still with the proscribed leaders in democracy, who, it must be remembered, must in the main wear a name given them by their enemies and whose thoughts are interpreted to us by those who are incompetent to understand their thinking or appreciate their feelings. These considerations induce us to make room for the strictures upon recent utterances in UNITY sent us in a private letter by one who looks upon the situation with the eyes of a scholar, and consequently is able to look beneath the surfaces and find the promise working at the core of movements that wear a forbidding exterior, or at least who are compelled to wear upon their exterior unattractive labels, pasted upon them by those who will not, who do not and perhaps cannot know their true inwardness. Says our correspondent:

On page 94, in the issue of UNITY for April 9, under the caption "A Cure for Nihilism," a quotation is used, apparently with approval, referring to "the plausible doctrine of share and share alike," as though that were a doctrine of the "Nihilists." The Russian reformers do not call themselves Nihilists, and never have. That is a term of opprobrium, used by the governing classes against the reformers. The Russian reformers are by no means advocates of "Nihilism"—that is, "Nothingism." They have no "plausible doctrine of share and share alike. The Russian reformers are not even Socialists—and, of course the Socialists are nowhere advocates of "share and share alike." One expects loose ideas of this kind in the average newspaper, but UNITY stands for clear thinking and accuracy.

The article on page 84, "The Proclamation of the Czar," is very misleading. The writer, in his last sentence, refers to the realm of the Tsar as "one-third of the civilized earth." Can it be that the writer is familiar with the nature of the population of the enormous areas which he designates by this phrase? And can we trust a writer who seems to condone the present Tsar's policy in Finland by saying that "the Czars have been, for the most part, handling strange material"? The present Tsar's predecessors, from the time of Alexander I, have been "handling strange material"; but they (even the reactionary Nicholas I) did not find it necessary to break their solemn promises and crush the most enlightened portion of their subjects, the Finns, as the present Tsar has done. And none of the former Tsars was guilty of the hypocrisy that has characterized the policy of the present Tsar in issuing an edict, to throw dust in the eyes of the ignorant, both at home and abroad, by proclaiming a "religious toleration" which has long existed nominally in Russia, as though it were something new; and then precluding all possibility of having the sounding phrases of the proclamation put into effect by putting the execution of the pretended "reforms" into the hands of Von Plehwe, the reactionary Minister of the Interior, well known to be utterly hostile to any real reform!

The recent proclamation of the Tsar is significant, but not in the direction indicated by the author of the article in question. It is significant as showing that the Tsar and his advisers recognize the immense and rapidly growing power of the reforming element among the Russian people, and the abhorrence with which the civilized world regards the reactionary policy of the present government of Russia. The proclamation shows that the responsible authorities recognize the evils that exist, and recognize also that they must at least pretend to be trying to reform thees evils, or some of them; but it does not indicate much more. If it had been at all definite in its terms, as was the edict of Alexander II to which it was likened, or if its execution had been entrusted to progressive men (like De Witte, for example) the good faith of the Tsar would have been manifest.

The tendency to gloss over and condone the evils of the Russian autocracy seems to be growing in America among a certain class of people, in direct proportion as we wax fat and prosperous.

Ellen T. Leonard.

"Faithfulness," thy name is Ellen Leonard! The earthly record of her faithfulness was rounded to a close last Saturday night an hour before the clock marked the beginning of Easter day. Fifty-eight years of spirit life; fifty-eight years of the transcendency of mind over matter; fifty-eight years of active, aggressive and out-giving love. The soul of Ellen Leonard was always inadequately housed. The sword of the spirit ever fretted and often cut the fleshly scabbard.

Mrs. Leonard's life was a battle with physical weakness, but she lived for work, and the story of her work is closely interwoven with the history

of the Western Unitarian Sunday School Society, whose secretary she was during its most successful years; of the Western Unitarian Conference, whose home-keeper she was during the period of its greatest activity; and of UNITY almost from its beginning. She was the editor of "LITTLE UNITY," which finally became the Home Department in UNITY, and which has always remained in her hands. She served All Souls Church in almost every capacity, from housekeeper to preacher. She was "Parish Assistant," indeed, and chairman of its educational section, into which offices she skillfully inducted her successors, thought-taking and planning to the last. The burial words were spoken at her home on Tuesday last at 2 p. m., and the strong arms that carried the casket to her "garden spot" in the cemetery belong to those whom she had nurtured as children in the Sunday School, now grown into the noble vigor of young manhood.

Next Sunday morning, April 19, a Memorial service will be held at All Souls Church, and some of the words that will then be given to the minister to speak will find place in the columns of UNITY in further recognition of the high service and the benignant helpfulness of this tireless seeker and giver of "Helps to High Living."

A Congress of Religion on the Pacific Slope.

Such report of the series of Congress meetings held in California, Oregon and Washington during the month of March as can be made available to UNITY readers is left to the skillful and sympathetic hand of Mrs. Vandelia Varnum Thomas, whose letters will continue to appear in UNITY until the circuit is completed. The secretary of the Congress must at this time content himself with a few general reflections.

His own itinerary represents a thirty-nine days travel, which aggregates 6,148 miles through fifteen different states and territories, including twenty-seven different addresses, lectures and sermons at eleven places. From Los Angeles to Seattle Dr. and Mrs. Thomas and the secretary traveled together. In addition to the general three-day Conference at Los Angeles, special Congress sessions were held at Leland Stanford University, San Jose, Sacramento, Portland, Tacoma and Seattle. In addition to this united work, the Congress interests were represented in severalty by Dr. Thomas at Tucson, Ariz.; Pasadena, San Diego, Santa Ana (twice), Oakland, Cal., and Salem, Oregon. Mr. Jones also was heard alone at Pasadena, Santa Ana, State Normal School at San Jose, the First Unitarian Church of San Francisco and the Unitarian Church at Alameda. Both the president and the secretary attended the various sections of the Oregon State Conference of Charities and Corrections, which was arranged for at Portland with a view of securing their attendance.

In this itinerary certain things were made very clear, among which were the following: That the ministers collectively do not represent the maximum of courage, intelligence and hospitality reached by the ministers taken separately, and that consequently, while it is not possible to secure much concerted action on Congress lines from any large number of ministers at any given place, there are always in every place a few ministers who are ready to take hold of hands in the interest of "things held in common;" that when these things are emphasized the public is interested and will come out and abundant harmonies are found in the realms of worship, ethics and sociology. The old lines between orthodox and liberal hold good only on theological grounds. When it comes to the humanities, the great religious varieties represented in the domain of sociology and of worship the lines of conservatism and radicalism are strangely shifted and confused.

The experience on the Pacific Coast goes to prove that the Congress quest for synthesis in religion for the amelioration and ultimate obliteration of many of the so-called denominational lines, the economic call for a reduction in the number in the interest of an increase in the potency of existing churches can be effectively, if not most effectively accomplished by a series of nimble Congresses where a few outside speakers join hands with the few large-minded men and women in the town, clerical and lay, holding perhaps but an afternoon and evening session.

The Congress went nowhere except where it was invited. The officers of the General Congress did not have to assume the responsibility of local program or local expenses; they fitted themselves into plans made for them.

That many ministers distrusted them and that the majority of the churches in any place were closed against them is probably true, but it is also true that they were more afraid before than after the meetings, and that the so-called orthodox elements were in evidence in one way or another at all our meetings. In Sacramento the meeting was held in a Congregationalist church, and a Congregationalist minister made the closing speech and spoke the word of prayer. At San Jose the initial address was given by the Congregationalist pastor of the town and an Episcopalian, Lutheran and other evangelical ministers were on the platform. The Jewish ministers and laity were ever ready. All the expenses incurred, with the exception of the personal expenses of the officers of the General Congress, were more than met by the collections and subscriptions. It is the clear conviction of those officers that the work was worth doing; that a large number of minds have been reached and hearts touched, and that wherever these meetings were held the lines of fellowship have been broadened and religious thinking has become a little more heroic, religious feeling a little more clear and cordial, worship a little more confident and devout. Next week we may indulge in some personalities and speak of some of the men, women and things which made the pilgrim path a radiant and a fragrant one.

Meanwhile our word is, to the readers of UNITY in every town, "Go thou and do likewise." The officers of the Congress are ready to co-operate and to help. What has been done on the Pacific Slope can be done indefinitely through the towns and villages of any state in the Union.

The Congress Itinerary.

Our next engagement was at San Jose, a few miles from Palo Alto, familiar to tourists not only for its own charm in the heart of the valley of Santa Clara, but as the gateway to Mt. Hamilton and the Lick Observatory. A previous number of UNITY has given press reports of the sessions here so little remains for me but to emphasize some of the points which made for successful meetings everywhere and which particularly characterized those at San Jose.

One man was in earnest. Rev. N. A. Haskell, Unitarian, believed in the Congress, worked for it, enlisted all who would enlist. When the pastors as a body halted he went forward with all the more zeal, and the public went with him. Both chairmen, Prof. Hunt, superintendent of the High School, in the afternoon, and Judge Lewis in the evening, were Methodists. One of the leading addresses was given by the Congregational pastor and others led in prayer. Several who took no part and who even opposed this Congress were attentive listeners. Nor were they contaminated unless love contaminates and recognition of and respect for each man's belief contaminates. Dr. Tenney, of the Congregational Church, had many friends in the audience. The Chicago people had friends and parishioners, and those many who knew them from afar, but Dr. Heber Newton was the man of the day. He was so recent an acquisition to the coast that few had heard his voice and San Jose rejoiced in this opportunity.

"Can he be an Episcopal?" some one whispered as one of his great, sweeping inspirations of religion and life came forth.

"The best kind of one, and there is another on the platform, too," referring to the local rector. No one can forget that refreshing enthusiasm, inspiring, emancipating address of Dr. Newton.

Let the *San Jose Mercury* speak of the vigor and lesson of that afternoon.

"God is love. Where love is God is. Where God is there is love. And if I find love in the heart of that Buddhist, or that Unitarian, or that Methodist, or that Presbyterian, or that Anglican, I shall know that God is there."

Dr. Heber Newton is a great thinker, a brilliant scholar and the broadest of theologians. His was the moving, energetic spirit of the afternoon session of the Congress of Religions yesterday. And when he read from the Gospel of St. John the apostle's definition of love and then added his own conception of the scope and meaning of the word by expressing the sentiments quoted above, the great audience, made up as it was of the orthodox of all denominations, almost rose in their seats and applauded.

Dr. Newton's was a notable address. True, it possessed an excessively small measure of comfort for the hide-bound patron of sectarianism, but as there are few of these in this new twentieth century it is safe to presume that few were offended on that score. Nor on the whole could any reasonable orthodox churchman find in any of the addresses delivered yesterday the smallest excuse upon which to hang a complaint. The spirit of the gatherings was toleration. The negro, the outcast, the convict and the representatives of all denominations, including the Unitarian, the Jew and the Universalist, were his brothers, and he prayed God that all men would so broaden their conceptions of God and religion that no race would be excluded from their affections. He believed in the fatherhood of God and the brotherhood of man, hence he belonged to all denominations.

What a beautiful, lofty sentiment to come from one who had spent more than a quarter of a century in an orthodox pulpit, and who, while no longer circumscribed by the limitations of denominational orthodoxy, nevertheless loved the denomination from which he had gone into the broader faith. He loved all races and all denominations.

For the love of God is broader than the measure of man's mind,
And the heart of the eternal is most wonderfully kind.

Christianity is the gainer by these Congresses of Religion. They have the effect of lifting men's minds out of the old grooves of thought and of anchoring more firmly if possible the faiths of all people. For, as Dr. Newton explained, Christianity has survived not because it possesses any particularly distinctive virtues not possessed by other religions, but because it possesses the best that have been found in all religions.

It was late when Dr. Newton closed and though deluged with food the hunger was unappeased and Dr. Thomas was called for. He protested but the audience insisted. Now, you who think it takes him an hour or two to get wound up to speak should have heard him on some of these "short orders." I simply did not know him, and he refused to know himself afterward in that "shot-gun work," as he termed it derisively,—"firing at random and hitting nothing,"—but the house detected no random shots.

Dharmapala, the first speaker of the evening, made a profound impression and was often greeted with applause. His paper,, together with Dr. Tenney's, will be given in full in UNITY.

Judge Lewis, the chairman, was many years a parishioner of Dr. Thomas', Sunday-school teacher, superintendent and right-hand man. When introducing the editor of UNITY, who gave the closing address, he said that when in the city he had always gone to hear his old pastor, but now he thought he would slide up to hear Brother Jones, and, Methodist as he is, we all thought he could do worse. If the Joneses were multiplied there would be "something doing" over this wide world, and now the inspiration of that little church on the corner seems to have penetrated all corners of our country.

VANDELIA VARNUM THOMAS.

CONGRESS NOTES.

Mrs. Mary Weaver McCauley, who rendered many pleasing solos, is a Chicago singer, and felt much at home with those she had served before.

No Ministerial Union will endorse the Congress, but individual ministers gladly do; hence work with individuals.

Imported talent is appreciated, but home talent should always be utilizzed. We like "our own."

The people are hungering for the message of love and liberty, for peace and righteousness, which the Congress brings as every audience testifies.

The Buddhists want a religion with a scientific basis, and with psychological truth. You must send people of higher intellectual ability to us. . . If you would impress your Christianity upon eastern peoples Christian civilization must be disassociated from opium and whiskey. . . . The hymn you sing says, "Where every prospect pleases and only man is vile," but there is no vileness in the man that does not want to take life, to tell a lie, to commit adultery, to drink intoxicating liquors, to live anything but a pure life. The life of absolute purity is the only kind of religion that will satisfy me.—*Dharmapala.*

The Bible is not a Jewish book, nor a Christian book. It is as much pagan as Jewish or Christian. It is a human book. There is as much in the Old Testament extra-Jewish as intra-Jewish. The grand introduction of John's gospel is a creation not Jewish nor Christian, but larger than either; it is human. Philo, an Egyptian Jew, trying to explain Plato's philosophy, conceived it, and by some hand it was taken as the investiture of Jesus, as the representation of the indwelling Logos to the philosophic mind.—*Heber Newton.*

Sectarianism has become the scandal and imbecility of Protestantism. However sincere in their origin, and important in the development of humanity, the time has come, I believe, when the most of them, I will not say all, have become distinguished by archaic and obsolete marks.—*Jenkin Lloyd Jones.*

God has left not Himself without witness. He is the Light that lighteth every man that cometh into the world. The essential Christ may be accepted or rejected by those to whom the historical Christ has never been presented. This does not lessen the responsibility of the heathen world for its wickedness. That wickedness may be said to be in spite of their religion, not because of it. Christianity itself, tried by such a false standard, would come far short.—*Dr. Tenney.*

The Congress of Religion.

HELD AT LOS ANGELES, CAL., MARCH 8-11, 1903.

The Unity of Revelation in the Life of Man.

DELIVERED AT THE WOMAN'S CLUB HOUSE, LOS ANGELES, CAL., MONDAY AFTERNOON, MARCH 9, 1903.

BY REV. CHARLES PEASE, PASTOR CONGREGATIONAL CHURCH OF LONG BEACH, CAL.

The subject which I am to present to you this afternoon is only a study—a suggestion rather than a dogmatic or scientific statement. In this assembly it will not be needful to go over the history of the past or attempt a definition of the general term "revelation." The fact of revelation all religions accept, and even the baldest materialistic science looking for more worlds to conquer expects constant accretions to the sum of human knowledge and so perforce posits a sort of doctrine of revelation. I am not here moreover to enter a protest against the orthodox idea of revelation. The world of the present cares as little for the dogma of protest as it does for the dogma of orthodoxy. If we have nothing better than protest as the boast of our liberality we would better take orders in the Mother Church, and turn spiritual ostrich, secure in a fancied immunity until the blow falls which tells us our world has come to an end.

This Congress, I take it, is one of the evidences that ours is a synthetic age. It is gathering up the fruitage of the past, and combining the specialization in which the nations of old laid the foundations of an enduring civilization, whose glories they saw only in vision and prophecy. An age which gathers to itself the best things out of the past is in some danger of losing in originality. Our attempt to organize a religion out of the wise and deep sayings of the sages of all peoples is likely to find us in the end labeled as a religious museum, interesting and curious but devitalized and powerless. Scott has told us in his "Count Robert of Paris" something of the Constantinople of the Greek Empire under Alexius. The city was adorned with a multitude of works of art, the result of conquest and rapine rather than the product of genius working out a national ideal. There was not that binding note of harmony which made the art of the age of Pericles the marvel of all time. There was the grotesque and bizarre of the unrelated, marking the decadence of racial glory and the imbecility of a nation in its dotage.

Whatever fond hopes we may have entertained of a religion which should be made up of the culled products of all times and races, we are doomed to find at the end of our quest that religion, like the poet, is born, not made. To make a collection of religious precepts and bring together the best products of the noble minds of the past will not result in a religion of power or lasting influence. Religion, like art, develops along the line of national feeling. We can look for a universal religion when patriotism is no longer coterminous with national boundaries, and when men have pledged allegiance to that wider Fatherland whose domain extends wherever one man may help another. Until that time the race which has the most advanced ethical ideals, the deepest spiritual insight, the most intense moral devotion, and so of necessity the most virile life, will furnish the heart and arterial system by which the grand men of the earth will be nourished and purified. The value of what we borrow depends entirely upon our power to assimilate. The most successful plagiarist is he who cannot be found out because his borrowings have become so wholly identified with the current of his own thought that its original source is not recognized. The only condition on which religious thought can be borrowed successfully is a spiritual life so healthful, sane and active that its assimilative function works perfectly. This has been the secret of the power of Christianity, and I venture to boast that no one of the great world religions can point to a history so remarkable in this power to absorb into itself the results of human thought and activity.

This, too, furnishes the test of religion in any period. It is the ground on which the old orthodoxy must yield to the new orthodoxy. Orthodoxy tends to spiritual dropsy. Its bright life-giving blood is turned to water, its muscle and sinew has turned to flabby corpulency. It has not been able to assimilate the vital elements of human development and experience, and consequently has no fresh vigor and strong vitality to communicate to the world. The New Orthodoxy (for it is time that liberalism should be re-christened) must therefore stand condemned unless it can answer the demand of the world for a new life commensurate with the enlarged ideals of the present age.

Men have no longer any interest in our polemics, our sneers or our protests. They ask that "liberalism shall interpret its belief in terms of human love, and shall testify to the rationality of its doctrine by direct results in human good." There never was a time more alive with opportunity for a vital faith, and there never was a time when it was so easy for men and women to be thrown off their balance and go coquetting off after the gods of the nations. To maintain an attitude of perfect friendliness toward possible truth and not be swung into the current of fanaticism, or to join the vast army of spiritual tramps who move on every day to a new doorstep and cannot call any settled abiding place their own; this is the problem.

We cannot hope for that steady onward march of progress until we know better how to discriminate between the partial and the complete. The tendency of today is to become enthusiastic over an "ism" as if it were an ultimate. The result is seen unhappily in a still more numerous subdivision of the religious community at a time when the thoughtful religious world is hoping for a closer affiliation of all its members. The man or woman who can hold himself or herself open to truth and not become addicted to the sectarian habit, is a phenomenon seldom met in the thought world of today. The number of claimants for the all of religion is legion. Dr. Gordon pointed out in his "New Epoch for Faith" that the age was like Ulysses impelled to leave Ithaca, Penelope and Telemachus. After romantic adventures and unlooked-for conquests his return to Ithaca was a mixture of ludicrous occurrences, sweeping sorrows and hopes deferred. He has learned, however, that Penelope and Telemachus are not for Troy, but Troy is for them. Henceforth the old possessions are seen in the light of his romantic experiences. So far Dr. Gordon has made clear the parallelism between the ancient hero and our own age, as moved by an irresistible impulse it has gone out to exploit the great world of knowledge. Leaving the old home of faith and severing temporarily the ties of kinship, it has made unexpected conquests and subdued unlooked-for foes, but at the last it finds that all these conquests are not destined to dismantle the old home or root up the sacred associations clustering about the ancient hearthstone. It is to carry back to the old sacred place a new atmosphere of romance and experience in which the old life becomes revivified and more real.

Here Dr. Gordon paused in his figure, but he might well have pressed it still further. When Ulysses returned he found his faithful spouse vexed by the overtures of numerous suitors for her hand. He found also the child of his departure had become a grown man, and Ulysses and Telemachus, uniting their forces, rid the house of the false suitors for her hand. The return of our modern Ulysses has been attended by many absurdities, and his home-coming finds the faithful spouse besieged by suitors, all of whom claim to be able to more than fill the place of the absent husband. The first work of the reunited parent and child, the old faith and the new, is to destroy by their united force—the combination of fresh intelligence and a vigorous young life—this crowd of pretenders who would defile the bed of the ancient mother and pervert the stream of life issuing constantly from her.

Our recovery from the state of things which obtains today, in which a partial view of truth is misconceived as the whole, depends upon our understanding of the truth of revelation as touching the whole of life. We must see that the essence of religion is such a mingling of divine knowledge with every form of human excellence that the whole nature of man is played upon and brought into active relationship with truth and opportunity.

I think we have all reached the point where the old distinction between natural and revealed religion means less to us than it once did. All religion is natural and all religion is revealed. It is the play of life along the line of its highest and best. No man has successfully refuted yet the truth that all revelation must be made through the human consciousness, and that our only approach to God is through loyalty to the best we know. When our doctrine of sacred Scripture is squared with these facts we shall have escaped from that literalism which still binds a considerable portion of the world under the spell of an idolatry fatal to spiritual freedom.

There is a suggestive recurrent figure in the Bible which is worth a moment's consideration, although I may be accused of mysticism in directing your attention to it. It is the figurative way in which the four-foldness of human life is suggested. The Garden of Eden is said to be watered by four rivers. The Tabernacle, made after the pattern shown in the Mount, and the later Temple have a four-fold division. The vision of Ezekiel presents again the four living creatures. It will not be forgotten that there are four gospels, and that the Apocalyptic vision includes the four beasts and the four-sided city. This may be only a curious specimen of oriental imagery, or it may have a definite suggestiveness which we prosaic occidentals have overlooked. Supposing we today take it as symbolizing the four departments into which we usually partition the activities of the human spirit. The language of symbol in religious ceremonial plays no large part in the life of the thoughtful man of today; but it is valuable in the records of the past as indicating a clear-cut conception of the underlying essential nature of religious truth. Ultimately all religious forms and paraphernalia figure forth the human temple of the Spirit; and the revelation of truth to the dweller in Edenic innocence and inexperience is by the four rivers through which flow the waters which make the garden of human nature a fertile and living paradise. The mystic rites of past and present express in the form of initiation and succeeding degrees of advancement the progress of the human spirit from lower to higher planes of spiritual knowledge. Last of all evolutionary science comes in to tell us the steps by which life has risen successively from the plane of the physical to the mental, thence to the ethical and moral, and thence to that holy of holies, the spiritual recognition of unity with the life of all things.

It would not be difficult to find in every great epoch of history the verification of the fact that revelation, although a unit of truth, expresses itself through the four channels of human activity. The history of the present time will afford us ample illustration of the fact we are after. The nineteenth century is not far enough past yet to be truly estimated, but time will declare it to be the epoch of one of the noblest revelations ever vouchsafed to humanity. A new spiritual value has been put upon mankind, the boundaries of history have been enlarged by reason of a deepened knowledge, a spiritual enlightenment in which all life is seen under a new aspect.

The present attitude of the religious world is a reflection of the movement along all the currents of life. We are experimenting with the truth which has been revealed and seeking with more or less wisdom and success to put our new-found ideals into practice. The normal results are greatly obscured by certain phenomena which are more or less pathological. The keynote of the age was struck on the physical plane by the unparalleled development of materialistic forces. The energies of humanity, somewhat released from the barbarism of war, have been turned into the channels of industry. The intelligence of man, freed from the burden of ignorance, superstition and ecclesiastical interference, has opened the world of life for inspection—the science which all but set up a merely physical explanation of the universe. That which seemed the direct atheism is now discovered to be the revelation of divine purpose vouchsafed to man along the plane of his physical nature. It has furnished the materials for refuting that ancient heresy that the world is essentially evil, and that the essence of religion is in the ascetic life. Psychology has come to be studied from the physiological standpoint, and the claims of the higher institutions of learning upon the public are determined by the extent of their gymnastic equipment and the record they hold in the field of athletics. It probably has not occurred to you that Quaker Oats and Battle Creek have any relationship to the four rivers in Genesis or to the wheels in Ezekiel's head: but a moment's reflection will show that the present craze for hygienic foods is part of that movement toward a better recognition of the value of a sound physical basis for the life of mankind. The fabled encounter of Antæus and Hercules illustrates the essential relation of man's physical to his spiritual life. Antæus was invincible so long as he was in contact with the earth. Hercules discovered the secret of his power and held him aloft until he was so enfeebled that he was dashed to death upon the earth, which was the real source of his life. That age of the church which was most marked by the dictrine of the evil nature of the earth, when in order to be religious men sought to remove themselves as far from the world as possible, was the era of spiritual decay and weakness which all but brought the night of spiritual death. The revelation which has come to us today is that of which Browning has so finely conceived in Rabbi Ben Ezra: "Nor soul helps flesh now more than flesh helps soul." In the religious world the most prominent result of the revelation on the physical plane is in the phenomena of healing by science variously styled. These I deem to be the pathological

features of the revelation we are now considering upon the physical plane. They furnish the most emphatic evidence of the tendency of the human mind to be carried away by the partial aspects of truth and deluded into the conviction that its central truth is the great dissolvent, the philosopher's stone, the *summum bonum*. The claims of these sects are distasteful to the great majority of men who see only the pathological features of the movement. It is all humbug, of course, until we find in this one of the crude and extreme attempts to formulate in practice a new truth of revelation. When the normal has had time to assert itself the residuum will be seen as a distinct gain to the world; the recognition that the new age demands a new type of physical manhood. These various fads, fancies and half-truths have underneath them the substantial truth that a normal spiritual life is dependent upon a normal physical life; that man cannot hope to get into right relations with the universe until he has obeyed the laws of the physical being by which he is related to nature.

Again so-called liberalism comes in for a goodly share of disrepute—because it seems to criticise all that has been held sacred, and transforms all our beliefs and practices. This, too, is the evidence before our eyes that revelation touches the whole of life. Higher Criticism is the bugaboo which has frightened the religious world stiff, or put it in the throes of warfare for the faith. Rationalism was the high-sounding term by which the intellectual faculty sought to usurp the whole field of knowledge and pour contempt upon whatever purported to be a revelation from on high. Whether, however, it be the conceit with which orthodoxy contends for its own construction of truth or the high and mighty spirit of patronage with which liberalism has sometimes favored the orthodox, sterility has followed both moods.

The insufferable complacency with which all things in heaven and earth were settled by the application of reason, and the wild application and interpretation of the higher criticism are the pathological features of the revelation which has been made upon the mental plane. Already scholars have lost interest in both as subjects of controversy or as a possible solution of all the questions of the religious life. The mighty messages of reason and criticism have yet to be heard by the ordinary man, but the underlying reality in the intellectual movement in the present day is the demand that a new intelligence must precede the coming of a new spiritual power. Emotionalism and hysterics in religion must yield to a higher intelligence concerning the nature of man and his relation to the life of God.

As we move upward along the planes of human activity we come more directly within the field of religion as it is conceived by the average of mankind. The physical and intellectual planes are still ruled out as channels of revelation by vast multitudes of religious thinkers. The third plane symbolized in the Scriptures and in human custom is the ethical and moral. It is the realm where the under side of religious obligation finds its field of activity. Where the universal truth of human relationship in loving service forms the supplement to man's attitude of reverence toward God. It is the place where men's rights and duties come into immediate conflict. It goes without saying that the age in which we live has become conscious of a new sense of human unity and consequent obligation to human service. Whether or not we have in theory dropped the emphasis on salvation of the individual, we have in practice transferred the emphasis more than we are aware to the social unit as the object of divine interest and the instrument of divine purpose.

Whether there is an over-emphasis upon the second half of the great commandment is not for me to discuss today. I am only interested to show how the movement toward better social conditions is the result of a deeper revelation to the conscience of man, and how the pathological accompaniments of this revelation seem to be in danger of delaying the full appreciation of it.

Time permits me but to suggest that the unwonted activity in the great world of labor today is the most apparent evidence of the growth of the new idealism. The racial evidences are the sporadic manifestations of practical anarchy due to a failure to comprehend the evolutionary nature of human society, and the program of socialism, which, so far as it is the blind effort of the proletariat to answer one mode of selfishness with another method of self interest, fails to grasp the real problem which society from top to bottom is seeking to work out under the dominance of a new revelation to conscience. Socialism as a panacea for all human ills does not commend itself to the average mind, and for the same reason that the science of health and rationalism fail—because they are but partial views of truth put forth as the whole truth. Among the noblest men I know are men who call themselves socialists, but they have never pretended that the problem at which they are working is at bottom an economic one. They clearly perceive that, however emphatic the abuses of the economic world my be, at bottom it is a problem of more love in human relations. These men are therefore steadied by a larger outlook, and society may rejoice for the advent of these leaders who are transforming the thought of the world in its attitude toward the movement of social idealism. Men who were frightened because they feared the movement was subversive of the old order of industry and entailed violence and new forms of greed are discovering that behind the political propagandism there is a spiritual conflict which touches the honor and sincerity of Christian men; that the social gospel which is sheerest nonsense in its extreme presentation is after all a revelation in the plane of the higher life, and demands a higher ethical ideal which when attained will make nothing impossible, because the deepest self-respect will have engendered the intensest love for the human brotherhood.

I have but a moment to refer to the revelation on the highest plane of human life, that which was symbolized in the ancient rites as the holy of holies.

The revelation which has come to the present age has made nothing more clear than that man, though a compound of body, mind, soul and spirit, is something over and above these, and infinitely so. The fact of his unity with the divine life has become more and more a realizable fact with the full revelation which has illuminated and quickened every plane of his activity and compelled him to feel the intrinsic worth of his life. Under the dominance of this revelation the Christ has had a new interpretation, emphasis being transferred from his uniqueness to his identity with his human fellows. Here probably lies for this western world the true explanation of the tremendous activity along the line of practical religion. He who had been exalted to the skies has been recovered to the fellowship of his brethren, and they who had been the far-off subjects of the heavenly potentate felt at last the reality of unity with a divine life which makes their own divine. "Nearer than breathing and closer than hands and feet" is the way Tennyson has rescued

the world from pantheism to the warmth of personal contact with Deity. As this revelation to man is the highest, so it is the easiest to be misconceived. The very immensity of it is like hurling Olympus at a child for a plaything. The reality of the revelation to the inner self is testified to by the increased interest in the study of psychology, by the abnormal and morbid development of interest in the occult, by the importation into literature of the mystic elements of thought, by renewed study of orientalism, a study which has perhaps done more than anything else in reaching the great mass of humanity. This it has done by coloring the religious essays for which the modern world has almost a passion. Such books as "In Tune with the Infinite" and a hundred others which will readily suggest themselves to you are read by an eager and hungry multitude who are wholly unconscious that they are revising their Christian creed under the spell of the oriental ideal of the passive virtues. Charlatanism is busy as ever in an age which is friendly toward novelty, and we have abundant proof that superstition is not eradicated when we see the evident prosperity of an increasing host of those who for a small consideration will point you on the highway to a success which they never discovered for themselves until they found how easily men can be duped by the occult. It is on this plane that the age seems to manifest the greatest evidence of its unbalance and its instability. We are the more in need of care therefore in seeking to discern the spiritual value of a revelation which is susceptible of so various and so questionable an application. It is clearly to be seen that we stand here in the presence of a host of testimony that the world has rejected the materialistic hypothesis. That matter is all, or that force is all, has been repudiated with such emphasis that the reaction toward the spiritual source of all things calls forth a brood of ungainly children who are little better than monstrosities. Let us not be turned aside, however, from the discovery which is permanent, that the immanence and intimacy of the divine life and the reality of the invisible world have been testified to by an increasing host who have felt the divine afflatus within themselves, and have felt that "inmost center in us all, where Truth abides in fullness," who have felt the stirring of the God within and can no longer walk as mere men in conflict with their fellows.

Inadequately as I have touched upon the facts, has it not been made clear that we stand today in the full flow of those four rivers whose streams watered the nature of that primitive man in the garden when he looked upon the face of the earth and dared rather to know than to remain a characterless inmate of the blissful abodes of innocence? That four-fold stream has been flowing eternally from the fountain of life, carrying on its bosom the rich freightage out of which mankind is constructing the answer to the Sphynx's riddle. I do not know in which of the four streams you may find the emphasis which makes enthusiasm and devotion, but I beg you from this time to recognize the fullness and unity of the revelation in the whole of life, and so find a larger place of leverage for your own efforts, and the ground of a wider sympathy with the world-wide movement of spiritual man.

Our adventures hover round us like bees round the hive when preparing to swarm.—*Maeterlinck.*

Life is work. . . . Life without work is unworthy of being lived.—*Bishop Bickersteth.*

A Closing Word.

AT THE RECEPTION GIVEN TO THE CONGRESS OF RELIGION BY THE LADIES OF LOS ANGELES, CAL., MARCH 10, 1903.

BY MRS. JENNIE D. DEWITT.

Mrs. Severance asked me to write a poem for this Congress, but your program was so rich and full that I declined. Last night she demanded one for this reception, and, as we cannot refuse her when she insists, I tried to voice in words the poem that is in my heart as well as in yours, I doubt not, for this Congress inspires us all with the highest, truest, sweetest that can enter the soul of man. But I was so hindered that I had no time except for a few verses written on the cars as I came over from Pasadena.

I cannot refrain, however, from expressing my joy at the rise and progress of this Congress of Religion. The more important result of the Chicago Exposition was, in my opinion, the mighty impetus given through the Parliament of Religions toward the universal recognition of the Fatherhood of God and the brotherhood of man. Ever since, I have longed to meet with these noble, inspired men and women, who are enduring such trials and making such sacrifices to bring the kingdom of God on earth into one great harmony, many tones into one divine chord, many colored rays into one white light.

I have always a sympathy with reformers. My heart goes out in love and gratitude to our own Mrs. Severance, who has so patiently and grandly stood and labored for every great reform, and with every great reformer of the nineteenth century.

Even the crude and, to us, impractical reforms voice the efforts of earnest souls to make the world better. Emerson says, "A thousand insanities make the world's sanity." Well, Los Angeles is growing sane faster than any city in the known world. I love it, and wish I might never leave it.

It is hallowed with many inspirations; last and best, of this divine Congress, where only the spirit of love to God and man has breathed or spoken. May we all carry with us the blessings of its teachings, and may strength be given its loved and honored leaders to carry far and wide this message of "peace on earth, good will to men." If they don't live to see the full reward of their labors, they bear forever in their souls the consciousness of having taught the estranged hearts of God's children to love each other, as it is taught in every religion under the sun.

O God of the lightning and thunder,
O God of the Sun and the Fire,
Who art of all races and nations
Alike the life and desire.

O God of the Cycles Eternal,
O God of the atom and star,
Creator, Preserver, Evolver,
From the first man thy breath made immortal
To the last down the ages afar.

O God of the Spirit's Shekinah,
O God of our Christ and thy Son,
Hear us echo the prayer of his passion,
"Our Father! that all may be one."

Oh, touch thou the hands of thy children
Clasped close in a living chain;
Send the fire of thy love like the lightning
Through body and soul and brain,

Till it kindle the pulse of the nations
And quicken the souls of men;
Till it melt us and fuse us—unite us
In thy perfect image again.

1803 MAY TWENTY-FIFTH. 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.

X.

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Emerson.

A Letter From Hon. Andrew D. White.

The personal and informal character of this letter from our minister at the German court does not detract from its interest to our readers, and so we print it as received.—Editors.

My Dear Mr. Jones:

Returning to Alassio after an absence of three weeks, I find my first chance to make up arrears of correspondence. It would give me pleasure, on many accounts, to contribute the article which you kindly suggest; but alas! with the matters steadily pressing upon me, I shall be utterly unable to send you anything worth printing.

All I can say is that, like many young men of my generation, I came under the influence of Emerson's "Representative Men" and "Essays" just before and after entering college; and it was a powerful influence.

But the greatest impression was made upon me when I heard his first lecture in my junior year. Then he made an impression not only as a thinker, but as an orator. His voice and manner seemed to me the best I had ever known, and passages in his lecture still linger in my mind.

A few months afterward, just in the midst of the Kansas-Nebraska struggle, being in Boston, I saw an announcement of a lecture by him in aid of the Free State men, who were trying to hold their own against the pro-slavery forces in the new territory. I went expecting much, and must confess to you that I met one of the greatest disappointments in my life—a disappointment probably mainly due to my own misunderstanding of Emerson's philosophy; for instead of entering with heart and soul into the feelings of his audience, he gave a lecture which seemed to be very remote indeed from the thoughts natural to such an occasion. It seemed to me neither fervent nor earnest. One phrase that I remember rankled in my mind for a long time: "Most men are rubbish; and in every man is a great deal of rubbish." The result was that Theodore Parker, and not the Philosopher of Concord, became the god of my idolatry.

I heard Emerson once afterward at New Haven and several times at Ann Arbor during my professorship at the University of Michigan. Once or twice I talked with him, one conversation being on the train between Niagara and Rochester, when he was reading, for the first time, Carlyle's "Frederick the Great." He was anything but complimentary to parts of it, and spoke in a sort of grieved way about the recurrence of Dryasdust and Teufelsdroeckh talk and the like. But while, of course, I greatly respected him, Theodore Parker, whenever I heard or read anything of his, and once when I talked with him, seemed to me the greater man, and it used to vex me greatly to hear people praise Parker and then place Emerson above him.

As to European opinion of Emerson, I can only furnish two items.

The first is the worship paid him by Hermann Grimm, the great Berlin professor. In conversation with me, he always seemed to rank Emerson with Goethe.

One other testimony you may consider as worth noting, though I have already dwelt upon it in a magazine article. During my official stay in St. Petersburg in 1892-3 and '4, I became well acquainted with the "Procurator General of the Most Holy Synod," Constantine Pobiedonostzeff, who was, during the entire reign of Alexander III., and appears to be thus far during the reign of Nicholas II., the power behind the throne. He was a man of remarkable gifts in many ways, but the most determined reactionist I have ever met.

As the virtual head of the Russo-Greek Church, his hand was heavy on the Lutherans in Finland and the Baltic provinces, on the Roman Catholics in Poland, and upon Dissenters throughout the empire. The Jews regarded him as their greatest curse, and not unnaturally he was spoken of by an English writer as "the Torquemada of the nineteenth century." He believes that the civilization of Western Europe—indeed all civilizations outside of Russia—are hopelessly wrong; that Russia alone is in the right, she having preserved "the God-given idea of authority." He was both a great statesman and a great theologian, but in both capacities what the most extreme reactionary in the United States would regard as infinitely far gone in reactionary feeling and action; and yet to him Emerson was one of the greatest, if not the greatest, of modern authorities. While the first book which this theologian translated into Russian was Thomas à Kempis' "Imitation of Christ," the second was a volume of Emerson's Essays. Pobiedonostzeff told me that for years he always had lying upon his desk a volume of Emerson's Essays, that he might snatch something from it in the intervals of his work. This I think one of the most singular testimonies to Emerson which you will receive. In reflecting upon it, it has seemed to me that possibly our great philosopher's characteristics which repelled me attracted my Russian friend. Certain it is that Emerson would have abhorred Pobiedonostzeff.

Regretting that I cannot give you such an article as you request, and with all good wishes for the success of your enterprise, I remain, very sincerely yours, ANDREW D. WHITE.

The Chalet Alassio, Italy, February 14, 1903.

There is but one thing that can never turn into suffering, and that is the good we have done.—*Maeterlinck.*

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XXVI.

GENEROSITY AND STINGINESS.

Proverbs or Verses.

"Be just before you are generous."
"The generous man enriches himself by giving, the miser hoards himself poor."
"The stingy man is always poor."
"The miser's friendship continues as long as he gains by it."

" 'Tis strange the miser should his cares employ
To gain those riches he can ne'er enjoy."

"The only good that a miser does is to prove the little happiness there is to be found in wealth."
"A nature accustomed to take is far from giving."
"Give and spend and God will send."

"Give at first asking what you can;
It is certain gain to help an honest man."

"If a niggard should once taste the sweetness of giving he would give all away."

Dialogue.

If a man always refuses to lend anything, under any circumstances, what do we say about him? "He is stingy," you say.

Suppose now you try to describe to me what you understand by the word "stingy." This is not the real subject we want to talk about today, but we must get an idea what this special word implies before we go on to the main topic for discussion.

"Why," you explain, "it means close people; those persons who always hold on tight to their money, never giving anything to other people, or giving as little as they can possibly do, making no sacrifices for the rest of the world."

What would you mean by a stingy boy or girl? As a rule, young people do not have much money, and so they cannot usually be stingy at least in that one direction.

"Oh," you add, "it would perhaps be a boy or girl who never shared with others anything nice which they had. If they had some fruit or some candy, they keep it all to themselves. They do not like to divide with others.

And what does stinginess spring from, do you think; what sort of a feeling or habit or character? "Why," you point out, "it must come from selfishness."

But what about lending? For instance, if you wanted to borrow something which you need very much, how would such a boy act? "Oh," you exclaim, "he would refuse to lend anything he has; always liking to keep what belongs to him wholly for himself."

But does it always imply stinginess if we refuse to lend something when we are asked for it? Would it be right for you every time to call a person by that word, who would not gratify your desire in this respect? 'No," you say, "not necessarily."

When do you think we may be justified in refusing to lend something? "Why," you tell me, "we may know the other boy or girl, and know that they never return what they borrow." You assume, then, that you could refuse such persons the favor without being stingy?

Suppose, on the other hand, the person wanting to borrow something from you, always does return what he receives and returns it with great care, would you ever be justified in refusing his request?

"Sometimes," you insist. Under what circumstances? For example, what sort of things would you especially dislike to loan to others? "Oh," you say, "the things that are very dear to us." Do you mean by that, things that have a great money value? "No," you answer, "not exactly that; but those things which have associations connected with them."

What sort of objects, for instance? "Why," you tell me, "it may be some precious gift from father or mother; something which is sacred because of certain feelings or associations."

You feel, then, do you, that it would be positively wrong sometimes to lend certain things, even if you knew they would be carefully returned? You actually believe that a person could go so far as to do a wrong to the one who gave him something, by lending it to another? "Yes, sometimes," you assert; "it all depends on what the thing may be."

But is there any other instance where it may be right for you to refuse to lend anything? What if the object asked for is something which you need very much yourself, and are using it at the time, while the persons desiring it do not need it to the same extent? Would you be justified in refusing it? "Yes," you say, "we do not think it would be fair for the person to call us mean or stingy in that case."

Then, after all, being unwilling to lend something is not always a good habit, nor is it always a bad habit."

What if, however, you did happen to have something which you were not needing at the moment, and you are sure it will be returned. But suppose you are pretty certain that the person who borrows it, will use it to a bad purpose, injuring himself in some way by using it, would it be right for you to lend it in that case? "No," you assert, "decidedly not."

Do people ever really grant a loan when they are quite sure it will work an injury? "Yes, sometimes," you admit. Why do they do it? It may be unpleasant to themselves as well as work an injury to the other.

"Oh," you tell me, "they do not like to be disagreeable, or to be called mean or close."

Then sometimes it takes real courage, does it not, to refuse a loan? One has to be willing to be called mean and to be looked upon as disagreeable, just in order to do the right thing, when on the outside it seems to others as if we were doing the mean thing.

But now to come to the opposite virtue. What is its name? What is the word we give to the habit of those who are always willing to loan, where it is right to do so, and who always share nice things with others? Can you think of the term?

"Being generous," you answer. Yes, that is what I have in mind, "generosity." Put that word down, because it is a beautiful word.

How are you going to describe it? What sort of a person would you call generous? "Oh," you explain, "just the opposite of a stingy person." Yes, but describe it.

"Well," you suggest, "it is the person who seems to like to give things to others, to share his pleasures with others. If anything nice comes to him, he seems to get more satisfaction in dividing it with others than having it all alone by himself. He is the person," you add, "who is willing to lend things to other people or who is not disagreeable when asked to do a favor."

What kind of persons are liked most by others, stingy people, or generous people? "Oh," you exclaim, "there is no doubt about that. We all like the generous ones most."

But why? "As to that," you assert, "we like them because we share in their generosity. We may get nice things from them. We can ask favors of them."

Is that the only reason why you admire the generous man? Suppose you never shared in his generosity at all. What if he happened never to do anything for you. Do you admire him still? "Yes," you insist, "we like that sort of a man somehow. He is the sort of a man we always admire."

You mean, then, do you, that it is the character of the person and not merely the favor he may do you, which leads you to like him or esteem him?

You say that a generous person is one who is will-

ing to lend, or to give, or to share what belongs to himself. Then, for instance, if you have spent all the money that is given you, right away as soon as you receive it, and have shared it with others, you are a truly generous person, are you, and truly to be admired? "Yes," you assure me, "that is generosity."

Now wait a moment. Is that true generosity? What if it was given to you by your father and mother and they were hoping that you would save a part of it for a future time, perhaps in order to help educate yourself; but you go and spend it in order to seem openhearted. Is that true generosity? "No, not exactly," you tell me.

Again: What if there is some one in the home whom you do not care so much about, who may, however, be sick or in need of something, and you might share your money or your nice things with that person. But on the other hand, suppose you go out to some other individual whom you are fond of, and divide with that person. Is that true generosity?

"Not altogether," you hesitate. What makes the difference? "Why," you point out, "it may depend on the person to whom we show our generosity." Then, being truly generous sometimes means sharing what you have with a person whom you are not so fond of, rather than with those whom you most like.

Or again. What if you go and share what you have, with somebody else who will praise you for it, and who will tell others about it, so that you will be thought highly of by others; and, on the other hand, do not share it with some one who may say very little about it or not praise you. Is that true generosity? "No, not quite," you confess.

But why not? "Oh," you reply, "because the motive is not exactly right." Yes, I answer, but the *giving* is there just the same, the sharing takes place. "True," you say; "yet being generous means more than that. It implies doing it from the right sort of a motive." You really think, then, do you, that showing generosity in order to be praised, is not the true kind?

One other point right in this connection. Sometimes persons ask things outright from us, not merely as a loan, but as a gift. They may tell us they are hungry, and ask for food. What do you usually do under those circumstances?

"Oh," you continue, "if we know they are really hungry we try to give them something to eat, or else money to buy food with." But what if you know the person is half-intoxicated, and he will go and use the money to make himself more so? Is that showing true generosity? "Not by any manner of means," you exclaim.

If so, what is it? You make a sacrifice when you give him the money.

"Why," you tell me, "it may be just the opposite. It may be sheer selfishness." How is that possible? "Well," you answer, "one may do it because it would be a worse sacrifice to be called disagreeable, or to seem mean."

Then, as a matter of fact, it is true, that sometimes giving may come positively from selfishness and not be true generosity at all?

You say that generosity implies sharing your goods with other persons, in order to make them happy. I wonder if you have ever heard of people who were generous to their friends, but who neglected their own children, or their own family, perhaps never seeming to have quite enough money to pay their bills, or to improve their home.

I ask you, are such persons called generous? "Yes," you say, "they are usually considered so." Is their conduct from a selfish motive? "No," you assert, "it may be from real kindness and not for a selfish reason."

Then do you call it true generosity? "No," you assure me, "it is not exactly the true kind." Why not? I ask; if the motive is not a selfish one. Do you actually mean to say that sometimes we have to suppress kindly feelings, or a disposition to give of what we have?

"Yes," you assert, "sometimes we actually ought to refuse to do such a service." But why? "Oh," you add, "for the sake of those who are at home, for the sake of others who are dependent upon us."

Then, after all, there is a form of generosity which, though not quite selfish, is wrong, because it does not regard those who may be dependent upon us.

Is there, however, a true generosity which is always admirable, and always good? "Yes, we think there must be," you say.

Can you define it, or explain it? "Perhaps," you continue, "it means being ready to share with others the good things we have, in order to give help or pleasure, where we may not be sacrificing the interests of those who are dependent on us, and not neglecting a true regard for our own improvement."

It turns out, then, that even generosity obliges us to consider what is right or good for ourselves, as well as what is right or good for others.

Points of the Lesson.

I. That stinginess means not sharing with others and springs from selfishness.

II. That refusing a loan may be stinginess,—but not always.

III. That it may be right sometimes to refuse a loan.

IV. That generous people are those willing to do for others and share with others.

V. That we *naturally* admire the generous person.

VI. That sharing with others may not be generosity if (a) the object may have been intended for another purpose, (b) we share with outsiders when those dependent on us need it, (c) sharing with others may do them injury, (d) it is done for praise or in order not to be disagreeable.

VII. That generosity depends on the motive and thought behind it.

VIII. That refusing a favor may sometimes be the truest generosity.

Duties.

I. In cultivating the spirit of generosity, we ought not to give to others what may be much needed by those who are dependent on us.

II. In cultivating the spirit of generosity, we should always consider, in giving to others, whether the gift might do good or harm to them.

III. In our acts of generosity we should try to consider where they will render the most service.

Poem: "Which Is Your Lot?"

FURTHER SUGGESTIONS TO THE TEACHER.—This little gem in verse has fine sentiment in it and should be talked over with the class members. Take care not to confuse acts of generosity or kindliness with what is now called charity. We should not wish to discourage acts of charity. But we can point out that this latter kind of giving must usually be more indirect, either through donations of money, or in the way of assisting others to do the work for us, as in Charity Societies. But the points of this lesson are concerned rather with personal or private deeds which may require a sacrifice or call for individual effort, where two persons may be brought into close relationships with each other, and one must render a service to the other.

Almost everybody is reading "Mrs. Wiggs of the Cabbage Patch," by Alice Caldwell Hegan, and nobody will be sorry. It touches a new vein of authorship. It combines the humorous, the pathetic and the courageous, with wonderful skill. The best thing to say about the little book is, that it will do anybody good to read it. When we get through we wish we had a dozen more volumes just like it. The title gives no conception of the exquisite quality of the work done.

THE STUDY TABLE.

Samuel Richardson.*

Hardly could the publishers of this series have assigned Richardson to a more competent biographer than Mr. Dobson. Probably no living man is more in love with eighteenth century men and things than he. If there was danger that the temporal landscape would be too engrossing and make the figure of Richardson insignificant, there is no failure in this respect. On the contrary, that figure is all the more interesting for being set in an environment which at once interprets him and is interpreted by him. The structure of the book is simple; there is an introductory chapter on Richardson's course of life from his birth to the late beginning of his authorship, a closing chapter on his last years, in which a general estimate is included. For the rest we have chapters on "Pamela," "Clarissa" and "Sir Charles Grandison," with intervening chapters on Richardson's correspondence from 1739 to 1748 and from 1749 to 1754. In the first sentence of his book Mr. Dobson names Richardson as the author of "Clarissa," and so doing shows the dominant inclination of his book. It is easily to the pre-eminence of "Clarissa" as compared with "Pamela" and "Sir Charles." Of "Pamela" he writes with imperfect sympathy, doubting whether it was worth while for the villagers at Slough, to whom the blacksmith read the story, to ring the church bells for Pamela's marriage to a libertine whom her prudence had forced to marry her. Still there must have been real power in a story that could grip the villagers in that fashion. It is a great compliment to Mrs. Oliphant that when Mr. Dobson would express his admiration for "Clarissa," he does it in her words. "Not Desdemona nor Imogen is of herself a more tender creation." That she has " a garrulous and pottering expositor" is Mrs. Oliphant's opinion as well as Mr. Dobson's. While "Sir Charles Grandison" is ranked much higher than "Pamela," it is ranked far below "Clarissa," but here, as everywhere, there is nice discrimination. When all is said, we care much more for "Clarissa" than for Richardson. In his moist and spongy personality there are few attractive qualities. He is ever the center of a seraglio of virtuous women who flatter him to the top of his desire. No, not perhaps quite that, but they lav on their flattery with a trowel and he accepts it all without one look or gesture of humorous distrust. If a good many of our readers are not drawn to "Clarissa" by this celebration of her quality we shall suspect henceforth the veracity of our prophetic soul.

J. W. C.

Men of Mrs. Humphry Ward's Family.

Mrs. Humphry Ward, who is much in the public eye at present by reason of the interest excited by her *Lady Rose's Daughter,* has had an enviable experience in life in the respect of a continual domestic association with brilliant men. As is very well known, she is the daughter of Thomas Arnold, editor and author, a granddaughter of the famous Dr. Arnold, of Rugby, and a niece of Matthew Arnold. Her husband, Thomas Humphry Ward, is a man of unusual mental attainments and culture. He is an Oxford man, best known, perhaps, for his edition of *The English Poets.* He has for years written the brilliant art criticism in the *London Times.* Furthermore, the son of Mr. and Mrs. Ward has been successful as a student both at Eton and Oxford, and is described as a young man of promise.

* Samuel Richardson (English Men of Letters). By Austin Dobson. New York. The Macmillan Company. 1902.

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THE FIELD.

"The World is my Country; to do good is my Religion."

CHICAGO: ALL SOULS CHURCH. Mr. Jones found on his return that the spring house cleaning, the Twentieth Annual, the Easter Card, the April announcement, and the various functions of the Church and Sunday School had been accomplished without his help and that the pulpit was warm with the acceptable ministrations of those who had stood in his place, the last of whom was President David Starr Jordan, whose address on The Call of the Twentieth Century was a notable one delivered to a notable audience, which filled all the available spaces of the auditorium.

Foreign Notes.

THE REVUE DE MORALE SOCIALE.—More than once has attention been called in these columns to this unique review bravely attempting to do a work and cover a field of investigation and discussion the bearings of which on all social relations are not confined to any one people or land. In March, 1899, it addressed its appeal first to thinkers, sociologists and all those not content with a régime based on present social conditions. Speaking of questions of social ethics and of the grave problem of the relations between the sexes, its founder then said:

"The existing régime is incoherent, profoundly unjust, full of misery and tears; renovation is necessary, a work of destruction and reconstruction, of individual enfranchisement and of social order. However unworthy we may be of so great and noble a task, we shall work at it with all our heart up to the measure of our powers. Hope and faith in the coming of an era of justice cannot be chimerical."

For three years this review appeared quarterly; then, for lack of support, it ceased to appear at regular intervals, and now a number issued in February brings the announcement that with one more issue to be ready in May, the publication will be discontinued.

Referring to that first utterance of 1899 and to their motto, *Pro justitia,* the editors now say:

It is in the name of this justice that we have combated the disintegrating principle of the double standard of morals. Finally, it is in its name that we adopted a scientific and critical method in the study of the great problem that we attacked; because we believe that social science, like the exact sciences, cannot dispense with rigid examination or with method. Not because morals, sentiment, honor and conscience are at stake may one content himself with vague affirmations, *a priori* precepts or oratorical declamation.

He who studies the great problems of social ethics should become modest. He will not know how to find his way through the maze of contradictory opinions, often passionately expressed, without a system of patient, slow scientific investigation.

The study of the intersexual problem, in particular, demands, more than any other, principles of exact investigation and a spirit of caution, which are the sole guarantees of rectitude of judgment.

Our method was not, however, that of absolute skepticism.

With the imposing group of men and women, all thinkers and workers, most of them fulfilling some important social function, who responded enthusiastically to our appeal; with all the representatives of religious, political and philosophical conceptions the most diverse, we have met in a perfect communion of ideas on this fundamental point: progress through justice and the unity of the moral law in intersexual relations.

And on this basis, all these loved and authoritative voices, all these thinkers enamored of social progress, cried For-

ward! Under these auspices and with such encouragement the *Revue de Morale Sociale* was begun. Faithful to these clearly enunciated principles it closes now its fourth year.

* * *

Alas! we are still the victims of a deplorable convention: things are done, but must not be mentioned. We have not the courage to hear named that which we see every day, and because of which thousands of beings suffer and perish. The evil exists, we know it, but the word which calls it up is repugnant to us and we prefer silence concerning facts which we deplore.

Prostitution consumes humanity, syphilis eats into the living fibre of the social body, its destructive power increases with every year; thousands of the innocent perish by it; scandals and tragedies without number are its consequences; yet, for decency's sake one must not utter the accursed word.

And it is not perceived that the deep-lying evil from which we suffer, that this social confusion with which our epoch struggles, that this moral crisis we are all passing through and in which we can with difficulty get our bearings, calls for the energetic remedy of clearly defined conditions and scientific study of the evil.

We too willingly forget the problem of morals, that is to say, in effect, the capital question of woman and her rights, man and his duties, can only be attacked frankly, with the rigor of a scientific investigation, under the impulsion of a firm will aiming at more of justice and of goodness.

To this end, faithful to the line of conduct here laid down and to the method inseparable from it, our *Revue* has aimed to say what many think. It has sought to unveil, in the light of studies by its collaborators, that which is, as it is, with a constant care to remain sober and decent in the exposition of topics which the world treats as scabrous, but a not less imperious concern to study the facts impartially, in the hope and intense desire to contribute its little parts sincerely, loyally, to the welfare and progress of humanity.

And now we have fulfilled our task with utmost conscientiousness and to the extreme limit of our powers. The financial difficulties inherent in every undertaking of a minority which cannot follow, but must rather breast, the strong current of inherited ideas, are renewed from year to year. Our repeated efforts have not been able to procure for the *Revue de Morale Sociale* subscribers enough to keep it alive; the circle is too limited of those who are willing to overcome their repugnance and above all to make sacrifices for the sake of combatting the principles of social disintegration.

On still another side the necessary support has failed us. In the impartial exposition of opposing views which it was our wish to offer our readers, we needed to be steadily sustained by the active collaboration of those who desire the triumph of ideas like ours. Opinions whose too frank expression has brought us criticism, have been defended with talent and vigor by their protagonists, while those who should have put at the service of views they held to be more just, the weight of their science or their conviction, remained silent. Their abstention made it impossible for us to fully apply the method we had adopted. It does not depend on us alone whether we shall be impartial in the study of the great problems of intersexual ethics.

We give up then temporarily the publication of our *Revue*, and await a more propitious opportunity to renew the fight with new weapons. We beg our early friends to receive the assurance of our profound gratitude for the support they have so generously given. We trust we may count on them when the time comes to resume our task; for we shall resume it sooner or later, sure that we have not sown in vain through these four years.

M. E. H.

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